

■ in this issue:

THINGS ETERNAL?

Ceremonies in Toc H 3 - 5

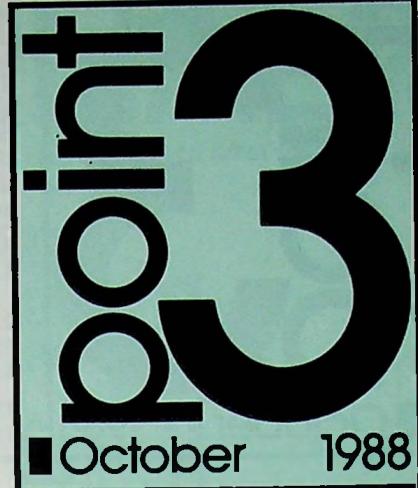
ACCOUNTS

12 months to March 1988 7 - 10

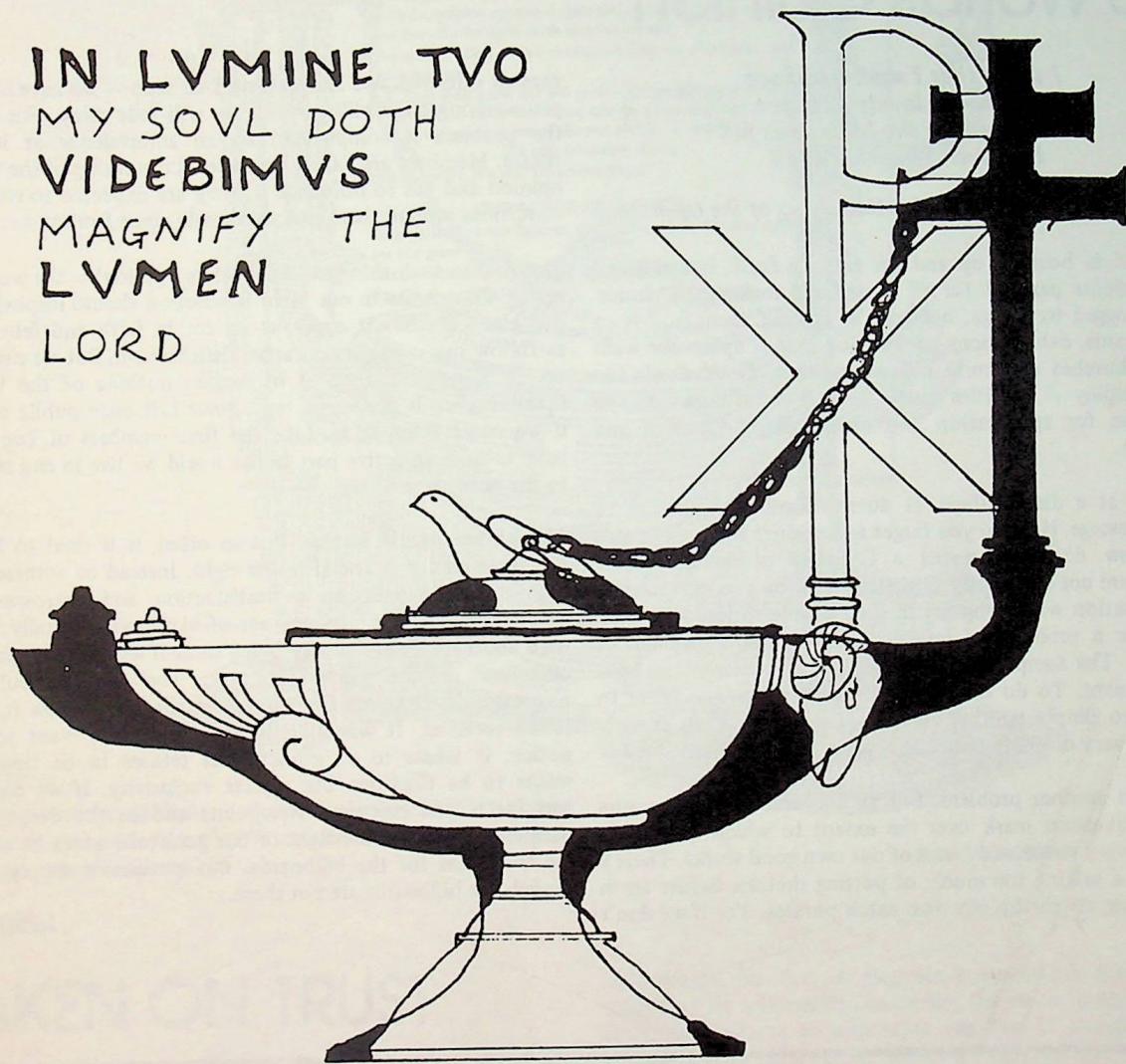
CARING FOR THE CARERS 6

Book Review:
Behind the Labels 15

International News	12 - 13
Branch News	13
Your Letters	11
Update	14



IN LVMINE TVO
MY SOVL DOOTH
VIDEBIMVS
MAGNIFY THE
LVMEN
LORD



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The magazine of
TOC H A logo for 'TOC H' consisting of a stylized cross and a chalice joined together, all contained within a diamond-shaped frame.

Toc H is a movement of people who seek to build friendships, and offer service, across the barriers that usually divide us from one another. The basic unit is the group — at best a good cross-section of the local neighbourhood — which meets together regularly, and seeks to serve the community around it. Toc H was founded in 1915 by the Rev P. B. 'Tubby' Clayton, and since then has been providing opportunities for people to test the Christian way by practical experiment.

All members pledge themselves to try:

1. To welcome all in friendship and lessen by habit of thought, word and deed the prejudices which separate people.
2. To give personal service.
3. To find their own convictions while listening with respect to the views of others.
4. To acknowledge the spiritual nature of man and to test the Christian way by trying it.

This magazine is a forum for ideas about Toc H and about the world as well as a record of Toc H service. Its title derives from the third of these Four Points.

The World's Opinion

*I think that I shall never see
A billboard lovely as a tree.
Indeed, unless the billboards fall
I'll never see a tree at all.*

Ogden Nash, *Song of the Open Road*

Our world is boarded up and for sale; its food, luxuries and entertainments paraded for all to see and make their choice. We are dogged by image, hostages to fashion. Even God is on the billboards, exhortations to salvation pasted up on the walls of city churches and rural railway stations. Good deeds too are on display — charities must be seen to be believed. The race is on for sponsorship and membership, donation and reputation.

Toc H is at a disadvantage. It doesn't have a single aim or task or message. How do you target an audience for 'everyman's club'? How do you present a Christian movement whose members are not necessarily Christian? How do you characterise an organisation which engages in such a wide variety of work? Toc H has a problem of image because it has a problem of definition. The temptation is to simplify the message and thus the movement. To do this would be to destroy Toc H; or to turn it into simply another charity, or simply another church. It is by its very diversity that Toc H must define itself.

But there's another problem. For all movements such as ours there's a question mark over the extent to which we should voice our own virtue and boast of our own good works. There's a danger of talking too much; of putting rhetoric before truth and of being caught by our own catch phrases. Yet if we don't

present ourselves, we simply won't be seen — we have to find a place amongst the billboards or we will fade away. For Toc H, the problem is complicated by an ambivalence at its very centre. Members are called on to reckon nothing of the world's opinion and yet to influence it; they are expected to study the conditions around them and yet remain apart from them.

There is no such thing as 'the world's opinion' — the world has many. The phrase in our Main Resolution should inspire, but it can also confuse. It urges us to act in faith and fellowship, to follow our consciences rather than fashion. But we can never act in a vacuum. Few of us reckon nothing of the world's opinion when it praises us; we cannot influence public opinion if we never listen to it. Like the first members of Toc H, we have to take an active part in the world we live in and respond to the needs around us.

The phrase should inspire. But so often, it is used to bolster our pride and put Toc H in the right. Instead of witnessing to humility, it points up self-satisfaction and narrowness of vision. When we dismiss one set of views we normally fall in with another; we are simply being smug if we then congratulate ourselves on our own integrity. Toc H's difficulty in projecting itself stems from its uncertainty as to how it wants to be received. It wants to listen but doesn't want to take notice; it wants to be modern but refuses to be trendy; it wants to be Christian but rejects exclusivity. If we conform too far to the prevalent viewpoints and to the demands of publicity, we may lose sight of our goals; we won't be able to see the wood for the billboards. But we cannot simply act as though the billboards are not there.

Judith Rice

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Cover

The men's and women's lamps, with their respective mottos.

(Design: Philip Walker.)

Letters, articles and news items are welcomed, and should be addressed to the Toc H Editorial Office, 1 Forest Close, Wendover, Bucks HP22 6BT. (Telephone: 0296 623911).

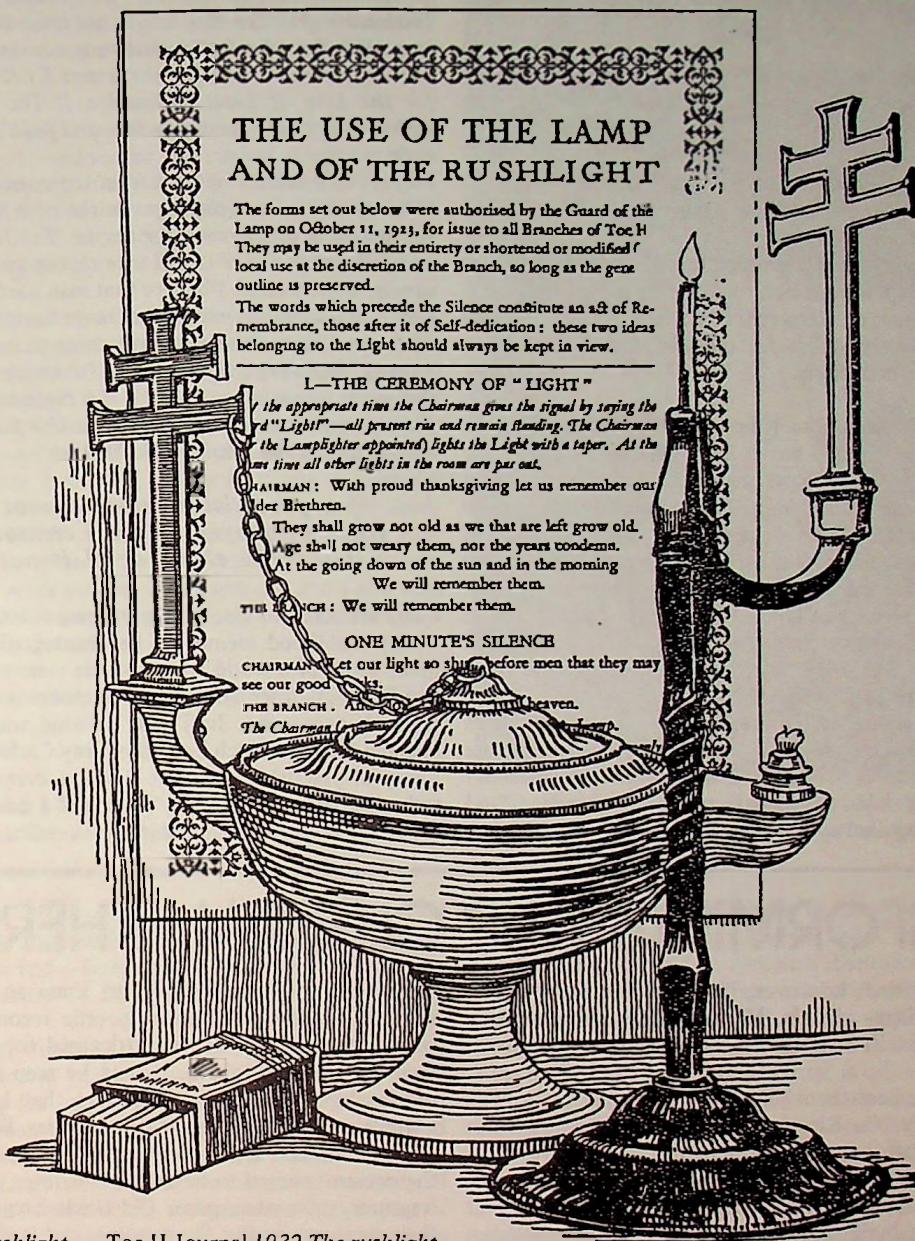
Opinions expressed (including the editorial) are those of the individual contributors and not necessarily those of the Toc H Movement.

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THINGS ETERNAL?

We invited two longstanding members to say what the Ceremonies of Toc H mean to them today.



The lamp and the rushlight. — Toc H Journal 1932. The rushlight is given to groups before they've earned branch status, at which point they receive a lamp.

-B.B. MCDOOKY.

TAKEN ON TRUST

Betty Cornick argues that our prayers and ceremonies are indissolubly linked to the underlying purpose and inspiration of Toc H.

When I was invited to write this article, it was suggested to me that there are currently two schools of thought alive in our movement; namely, those who accept the '*traditional ritual expressions of commitment*' as vital, and those who feel they are '*transient expressions of something deeper*'.

I think that the use, first, of the word 'ritual' here is

unfortunate, in that it suggests a somewhat parrot-fashion repetition of a formality; secondly, the word 'transient', since those who adhere to and value the Toc H so-called 'ritual' would, I am sure, agree that our prayers and ceremonies certainly are expressions of 'something deeper', but are anything but transient, quite the reverse. They represent, in the inadequate way that words must, the '*eternal realities*' which were embraced by the movement in 1922 in its Main Resolution. If they were eternal then, they cannot be less eternal now and we do well to remind ourselves of that declaration of commitment today. Do we, or do we no longer, believe that '*God used the Old House to bring home to multitudes of men that behind the ebb and flow of things*'

/Continued overleaf

■ Continued from previous page

temporal stand the eternal realities? Do we no longer pledge ourselves 'to strive to listen now and always for the voice of God, to know His will revealed in Christ and to do it fearlessly?' The four points of the Toc H Compass are directed towards that end.

Our Toc H so-called 'ritual' consists of the Ceremonies of Light, and of Initiation, and of Family Prayers, and our symbol is the Lamp.

*'we of today do not own Toc H
... nor did we invent it'*

The Lamp itself is just that, a symbol, no more, no less. It is not an object of worship. Remember, too, that its name is the Lamp of Maintenance, not of Remembrance; its symbolism is not backward-looking in nostalgia for the past, but is, in modern jargon, on-going, ever-burning.

The Ceremony of Light, as I hope is always explained to visitors, is short, simple and not at all mysterious. We of today do not own Toc H, nor did we invent it. We inherited it, on trust for future generations, from those whose lives, known to the world or only known to us personally, were examples of sacrifice and service. Whether using the original words or those of St. Francis, the message is remembrance and rededication. The flame of the Lamp was kindled by them and handed on to us. Shall we, in our generation, be the ones to extinguish it? Our Lord used light as a symbol, and Tubby said a beautiful thing about it over 50 years ago, 'Each time we light our Lamps, there is a dawning somewhere'. What more joyful task is there for us than to light lamps in the dark places of life? I think the expression 'Dim as a Toc H Lamp' is neither condemnation nor ridicule; it has been used for years as affectionate teasing – and at least we are recognised by our Lamp!

Initiation. A member's initiation was always, and still is in very many cases to my knowledge, an occasion to be anticipated with joy and remembered with pride. Has this ceremony become optional because of a reluctance to put into words, before others, a statement of total commitment, or is it simply because it is thought to sound old-fashioned? It is all too easy to abandon things because they seem no longer to be fashionable, but the easy way is not necessarily the right or best way. The Founder Padre, that least conventional of men, said, 'All engineers know what the letters LLR denote. They stand for the Line of Least Resistance. If Toc H now pursues the easiest way, it will inevitably fade and fail'.

Prayer. It is reassuring to read in the current Toc H dairy that 'One of the encouraging signs in the past few years has been a re-awakening of the need for prayer. Toc H was born in prayer and fellowship and it is still true that spiritual values are of the utmost importance'. I believe that man needs prayer as he needs water, and there are many who, never having previously thought of themselves as Christian, have come to know the value of our homely, unembarrassing prayers. Tubby again put his finger on this point when he wrote, 'Toc H is intended to worship God in Christ, its first true task, and where this falls into decay, harm will occur and the whole work diminish'.

'If a potential member cannot accept the place of prayer or the Ceremony of Light it may be that Toc H is not for him'

I was attracted to Toc H in my teens, at a time when the world of my childhood seemed to be disintegrating. I was trying to make sense of a world where people were not always kind and good to each other, and where sometimes it seemed that evil did triumph over good. In Toc H I found what I was seeking, a channel through which I could put my Christian beliefs to work, a way of practising what Toc H called 'everyday Christianity'. I welcomed that opportunity then and I have never wavered in my belief in it since. I found, too, enormous fun and happiness.

TRANSFORMING OUR CHRISTIAN HERITAGE

For Robin Dunford, however, our existing ceremonies have become empty rituals. He argues that the essence of Toc H would still be intact if we abandoned them.

In a sense I feel I've been there before, during my Anglo-Catholic period in my early 20s. Ritual and ceremony were very much part of my life at that time and I must admit that I needed them. But all life, especially an attempt at the Christian way of life, has an uncomfortable habit of moving on; by its nature it can't stay still. Eventually I moved on from Anglo-Catholicism to other expressions of Christian life and worship with less ritual and ceremonial. Reflecting on this period of my life I cannot help but link it up with my life in Toc H. For it was at the same time as I had my Anglo-Catholic fling that I became a member of Toc H. Yet I have now reached a point in my life in Toc H similar to that which I reached many years ago with Anglo-Catholicism, when the traditional ritual and ceremonial has begun to lose its meaning for me. Recently, for the first time, I declined to take the Ceremony of Light at a branch meeting. Let me explain.

I was initiated into Toc H at the branch in Salisbury (now Harare), but my membership was in the RAF Mount Hampden Group of Toc H, a few miles outside the town. Later I was to become a resident in Talbot House in Baines Avenue in Salisbury. In all these places in the early years of my membership I found a friendship and opportunity for service such as I had not experienced before in my young life. At Mount Hampden I was to learn the hard way how 'to build bravely' as, together in the Toc H group, we faced prejudice and criticism when we invited

some Italian prisoners-of-war to share an occasional evening with us, listening to Italian operatic recordings in the Toc H hut we had built. It was here I learned the joy of praying with men who seldom, if ever, would be seen in a Christian place of worship. And it was also here that I was to experience a whole new set of rituals and ceremonies. From the Ceremonies of Initiation and Light to the 'ritual' of our meetings in Toc H, the pattern seemed to be similar wherever you went. Secretary, treasurer, jobmaster, pilot, Old Uncle Tom Cobley and all had their 'innings' during the meeting, and it would not have been complete without them in those days.

'The Ceremony frequently takes place with the lamp surrounded by dirty tea cups'

Today there are not so many Toc H branches and far fewer jobmasters and pilots, and the number of 'innings' at branch meetings is decreasing. But the old traditional rituals survive in some shape or form in most traditional branches. It would be no wish of mine to take that away from any fellow members who hold it dear and have need of it – *provided* that it continues to serve some valid purpose for them. It is this matter of valid purpose that I have begun to question.

Already, in many places, traditional branch life is only a mere shadow of its former self and the ritual and ceremony seem to me tired, almost weary to death. Of course, the Ceremony of Initiation is 'officially' optional now and not so frequently used. The Ceremony of Light continues but has so often become the repetition of an unexplained (perhaps inexplicable?)

During the moments of our simple 'ritual' I am brought face to face with and challenged to renew my original commitment to work for God's kingdom in the wills of men; my original pledge to listen for His voice, to know His will and to do it fearlessly; and the original charge given to me at my initiation to attempt so to live that others may learn to think better of our Father, God, because they have known me. I may not have served Him very well, nor may Toc H, but I believe He will judge us, not by our success or failure, but by the measure and faithfulness of our striving.

If after a period of Toc H 'experience', a potential member feels he values the fellowship and service, but cannot accept the place of prayer or the Ceremony of Light, it may be that Toc H is not for him. We have no right to destroy what has been entrusted to us. If we strip Toc H of its uniqueness, what will be left will certainly not be recognisable as Toc H.

We have always believed that Tubby Clayton was truly God's instrument in the creation of this movement, and I come back again and again to many of his own words. He wrote, over 40 years ago, '*The original survivors of the Upper Room in Flanders are not now numerous or influential. You who have come in to make your contribution to the movement in a far wider way than they conceived, are each of you a cause for thankfulness . . . God's presence will go with you in the work. We beg you in the Toc H of the future . . . to have Him in your close companionship. Whatever be your task, it is our Lord who brought you in and made you our successors. He trusts you with the future of the work; we are certain, if you stand by Him, you will fulfil that trust.*'

That, I believe, encapsulates the past, the present and the future of Toc H.

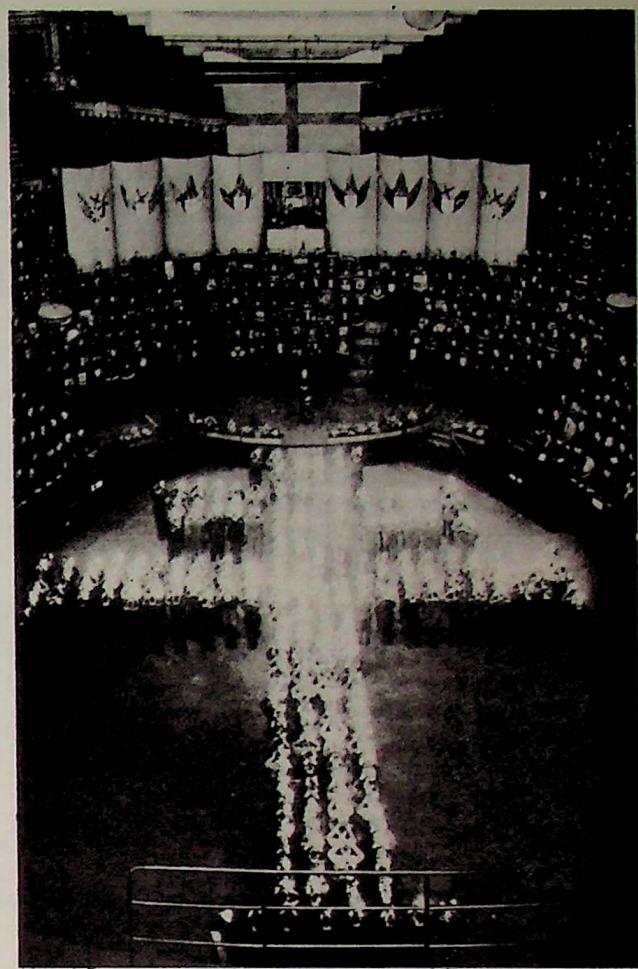
Betty Cornick is a Trustee of Toc H and former Chairman of the Central Executive Committee.

remembrance — and this even on special occasions. It frequently takes place with the lamp surrounded by the secretary's papers and correspondence and a litter of dirty tea cups and ash trays (although not so many of the latter nowadays, thank God).

With this kind of experience of the Ceremony of Light becoming more prevalent in recent years, is it surprising that it has begun to lose its meaning for me? Surely we do our Elder Brethren no service at all when our remembrance of them is celebrated in such a casual and sloppy manner? I feel that the time has come for Toc H to consider 'officially' making the Ceremony of Light optional. This would be an acceptance of the reality of the practice of many fellow-members in the new expressions of Toc H, and would give others an opportunity to re-consider the appropriateness of the ritual and ceremony in their branch life today. Possibly the Ceremony of Light might be more appropriate for *special* occasions when, because it is less frequently in use, it might be thought about more, and become again the impressive and meaningful ceremony it was originally meant to be.

**'all the old magic of Toc H
still works with the minimum of ritual'**

Those who believe strongly that the spiritual purpose of Toc H will be adversely affected by what I have said are probably not going to be persuaded to feel differently by words of mine. But I must state that I am persuaded that the search for spiritual values goes on within Toc H amongst project volunteers whose life in Toc H does not, in the main, bring them into contact with traditional ceremony and ritual. Perhaps one recent personal experience (and it is not the only one I could use) will illustrate why I am so persuaded.



A Toc H gathering in the Royal Albert Hall in the 1950s. A great double cross is formed by the flames of more than 300 lamps.

Early in March I was privileged to lead the 'Quiet Time' at a project leaders' training weekend and I used it to share my understanding of, and to stimulate discussion about, the fourth point of the Compass. There was discussion and questioning, but also some criticism. For me the significant one was that Toc H was inconsistent in aiming for *inclusiveness* in 'The Kingdom of God' but *exclusiveness* is calling a member to live 'the Christian way of life'. Even more significant, the Toc H member who had been most vocal in the criticism, in conversation over a cup of coffee afterwards, told me: *'It wasn't until I became a Long Term Volunteer for Toc H that I became a Christian'*. The criticism won't go away, because it is the criticism of serious thinking and feeling members of Toc H.

The aims of Toc H are clear for us in the four points of the Compass, but they are difficult to achieve. I am beginning to feel that the ritual and ceremony of yesteryear is not relevant to achieving those aims in the late 1980s and into the 1990s. And certainly my recent experience of project leaders' training weekends would seem to suggest that all the old magic of the Toc H of the past — the friendship, the service, the fairmindedness and the witness; all the fun and excitement of discovery; and certainly all the ideology and spirituality — still work within Toc H today, even without the Ceremony of Light and with the minimum of ritual. And if we allowed that to develop it could Transform Our Christian Heritage.

■ Robin Dunford is a member of the Central Executive Committee of Toc H.

Note: The Four Points of the Compass are to be found on Page 2 of this magazine.

Caring for the Carers



Sue Biggerstaff

Successive governments have proclaimed that the elderly and disabled benefit more from staying in their own homes than from being admitted to state institutions. Few would disagree with the theory, but unfortunately it tends to fall down in practice. Even in these days of district nurses, health visitors, social workers, occupational therapists, home helps and the Meals on Wheels service, there is still an unmet need.

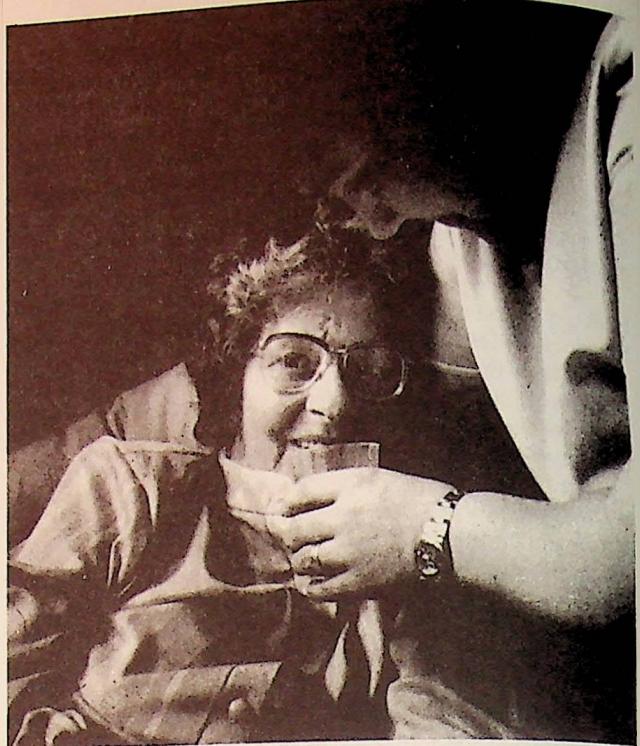
Many infirm people are only able to live at home because of the constant support they get from another person — a friend, a housekeeper or a relative. Sometimes a family of brothers and sisters will organise a shift system to look after their handicapped mother or father. The Association of Crossroads Care Attendant Schemes has pioneered the concept of giving caring relatives practical support to suit individual needs on a regular basis. There are approximately 127 schemes in the United Kingdom at present and whilst each has complete autonomy, all are linked to the national organisation.

I went to Cardiff to meet the chairperson and co-ordinators of the Association's South Glamorgan branch. They told me that Crossroads gets referrals from a whole range of bodies: from social workers, from voluntary organisations and from the friends and neighbours of those 'in a caring situation'. However, they don't have the resources to allow them to take on every referral. Susan Payne, the co-ordinator for South Glamorgan, explained: 'We have to do a certain amount of "weeding". We cannot, for instance, cope with mentally handicapped cases but we won't just slam the door on them; we will attempt to refer them to somebody else who will help'.

If the case is one which they are happy to take on, either Susan or her deputy, Janice Goble, will go and talk to the family. Often they will be told how good the neighbours are at standing in for an hour or so . . . as long as the trip being made is *essential*. Outings for pleasure tend to be frowned upon, yet Susan and Janice insist that leisure time is very important. They want the carer to be given the chance to wander aimlessly around the shops, rather than tear through the local supermarket and be back within the hour. Therefore, the carer will be asked when he or she would like to have time off and how long for. No limitations are placed and nothing is imposed; the service is one of total flexibility.

Occasionally when Susan follows up a referral, the carer refuses Crossroads' help — even though he or she may be desperate. Indeed, getting these people to realise that they should not feel guilty at being unable to cope single-handed, can prove difficult. 'But if our assistance is not wanted, there is no way we can force it upon them. All we can do is to suggest they use Crossroads as a standby and assure them that, should their attitude change, we will still be there.'

Crossroads is primarily about consultation and giving families the help which they ask for. No assumptions are made and the care attendants support requests which the carers themselves have identified. Janice told how a lady looking after her incontinent husband was distressed because he was having problems with wearing the prescribed dressings. She therefore



went to see her GP to ask for alternatives. However, once the receptionist knew why she was there, she told the lady that she would be wasting the doctor's time. The lady was naturally shocked and upset but lacked the self-confidence to take the matter further.

Carers need to be determined, articulate and able to assert themselves. Unfortunately, feelings of isolation and the belief that they have become second-rate citizens, prevent many from doing this. Joan Cooper, the chairperson of the South Glamorgan scheme, strongly objects to the term '*informal carer*' when the support on offer from statutory services is often spasmodic and part-time. '*People looking after relatives should be regarded as the "principal carers".*' Susan Payne agrees: 'The phrase "*informal carer*" is a put-down and implies that they are amateurs who don't really know what they are doing. They deserve more respect, because often the carer has more idea than the professionals.'

The nature of their work makes tremendous physical and emotional demands on the care attendants who, although involved, have to retain a degree of detachment. Although there is no formal support system for them, the attendants are instructed to refer to the co-ordinator and to be prepared at all times to ask for help. In South Glamorgan there are 15 care attendants who are funded by the Social Services and the Welsh Office. But finances are a sore point at the moment, as it becomes more difficult to meet growing demands. Nationally, Crossroads is up against the well-known charity organisations; the fight against cancer and the care of needy children tend to prick the public conscience more than other, more '*obscure*' causes. The continual cutbacks in health and social services do not make the Association's work any easier, but it remains cost-effective and care-effective, enabling families to stay together.

Over the next decade, the growing number of elderly people living longer, and of handicapped children surviving to lead fuller lives, will put increased pressure on caring relatives. The issue needs to be properly addressed; the strain which these people are living under needs to be recognised. For the carers, the help they receive from organisations like Crossroads is invaluable. Sometimes it may amount to no more than three hours a week. 'But for that', says Susan Payne, 'they call you wonderful'.

Toc H Accounts

12 months to March 1988

HONORARY TREASURER'S REPORT

Introduction

Toc H is stirring: The achievement of 25 years of project activities and the 75 year anniversary celebrations in the offing give a great opportunity for us to increase public awareness of our purpose. We can do it and our finances will allow it. As I said last year — give us the members and the money will surely follow. The "plus one" results will be, of course, a separate matter, but it is good to report that in spite of the infamous investment fall of October 1987 our balance sheet is strong and stable. Family purse contributions were down and a real effort must be made to arrest this decline. Our total expenditure exceeded 1 million pounds for the first time and is closely controlled to ensure scarce funds are wisely used in accord with our purposes.

Consolidated Accounts — Income

The consolidated accounts show income of £621,273 as compared to £564,320 in the previous year. The difference is mainly due to an increase in grants of some £48,000. These grants, for friendship circles, the Webb Building, etc., were exceeded by our expenditure and efforts are being made to achieve a closer balance. Investment income remains very similar to the previous year with a more active management having been instituted. However, there was a falling off in directly raised money (Family Purse and Builders) of £4,500. This, coupled with a slight falling away of legacy income, underlines the fact that our future depends on new members being attracted to the movement.

Expenditure

Expenditure rose substantially to over 1 million pounds. The biggest factor in this was the increase in staff costs with wages, salaries, and other staff costs up £195,573. This rise was also, of course, reflected in increases in travel and subsistence, rent, rates and insurance and the costs of maintaining our fleet of vehicles. By and large, the community houses are now meeting their basic running costs.

BAOR Service Clubs have been operating under stricter guidelines both from ourselves and those caused by MOD strictures. With the Ministry of Defence grants due to be phased out over the next two years it is essential that this part of our work operates on at least a break-even basis.

In Poperinge, Talbot House has again achieved a good surplus, thus continuing the trend from last year. At this point it is well to mention the tremendous contribution made by our Belgian colleagues and the continued support from the Friends.

Excess of Expenditure over Income

The consolidated income and expenditure account shows that the expenditure exceeded income by £429,894; this was within the budget, but still exceeds the previous year by £150,000. It will be realised the deficit was met by actually selling some of our assets for cash, which inevitably reduces our subsequent investment income.

Toc H Balance Sheet

During the year no further disposals of property have been made. In the past this was a considerable factor in balancing our books, or even in obtaining an effective capital rise. Today all our properties are in use, and if we continue at our present level, there is no scope for realising money from this source. Also, when we look at the investments as a source of cash, I can only refer back to my comments last year regarding investment markets, and my warning that they could tumble. You will all be aware of the fact that during three weeks of last year in October, our investments lost a saleable value of over a million pounds.

The net result of the year's activities on the Development Fund shows a drop of £441,699 leaving a balance of £2,848,666. This figure represents the book value of all our assets less our liabilities.

Summary

Although the financial health of our movement is still sound, I must stress what was said at the Central Council last year: that our problem for the future lies not in funds but in people. We are committed in our budget to a deficit in the coming year of a further half million pounds. If this were to continue then our funds and indeed our indirect income would suffer grievous blows. To this end we have increased our expenditure on publicity and hope that funds from external sources will increase. However, without the movement itself increasing its numbers of active and participating members the future balance sheet of Toc H in terms of its purpose and impact on society will render our financial balance sheet irrelevant.

Having said that I am confident that we can go further towards paying our way enabling the movement to expand its unique contribution to society.

Edward Tunnadine

Toc H Accounts

12 months to March 1988

CONSOLIDATED INCOME AND EXPENDITURE ACCOUNT

FOR THE YEAR ENDED 31 MARCH 1988

	<u>1988</u>	<u>1987</u>
	£	£
INCOME		
Central Donations and Income from Overseas	45,970	46,883
Regional Income:		
Subscriptions and Contributions from Branches and Members including Special Efforts	72,748	75,838
Tax Recovered on Deeds of Covenant	9,263	10,281
Builders Subscriptions	<u>7,890</u>	<u>8,288</u>
	89,901	94,407
Income from Investments and Bank Interest		
- Current Year	212,942	213,118
- Prior Year	—	12337
Rents Receivable and net Centre Income	106,172	92,936
Amounts transferred from other Funds:		
Chaplaincy Endowments	5,861	5,414
Talbot House Young Seafarers Rescue Club	16,008	—
Other Funds	—	1,702
Amounts transferred from Legacies	53,255	54,223
Grants Received	<u>91,164</u>	<u>43,300</u>
	621,273	564,320
EXPENDITURE		
Wages, Salaries and Other Staff Costs	535,423	417,159
Employers' National Insurance	45,437	34,852
Pensioners	32,828	30,979
Staff Pension Fund	13,454	10,537
Travelling and Subsistence	72,542	57,387
Deprecation and Amortisation	82,112	76,136
(Profit)/Loss on Sales of Motor Vehicles	(6,322)	738
Training	15,614	12,281
Rent, Rates and Insurance	51,232	38,315
Light and Heat	25,808	25,980
Post and Telephone	37,820	32,963
Printing, Stationery and Print-Room	13,786	8,506
Audit Fees	6,497	5,935
Professional Fees	4,127	4,429
Repairs, Maintenance and Hire of Equipment	12,609	15,258
Provision for Repairs and Maintenance of Property	37,307	37,683
Conferences	6,332	5,165
General Expenses	20,094	12,982
Bank Charges and Interest	5,530	505
Special Project 25 Year Anniversary	4,647	—
Publicity	15,657	2,279
Interest on Loans	6,646	7,437
Deficit on Publications	4,383	5,068
Grants and Payments to Branches and Regions	<u>7,604</u>	<u>1,652</u>
	1,051,167	844,226
Balance Carried Forward		
Toc H Services Fund - Excess of Income over Expenditure	(429,894)	(279,906)
Excess of Expenditure over Income transferred to Development Fund	<u>£(279,906)</u>	<u>£(243,608)</u>

CONSOLIDATED BALANCE SHEET

31 MARCH 1988

	1988	1987
	£	£
PROPERTIES, EQUIPMENT, BOATS AND MOTOR VEHICLES	1,490,792	1,400,928
INVESTMENTS		
At Cost or at Valuation when given	1,515,265	1,866,387
(Market Value – 1988 – £4,786,432)		
1987 – £5809,521)		
Held on behalf of Branches		
Held on behalf of Talbot House, Southampton	11,505	11,505
(Market Value – 1988 £ –)		
1987 £35,320)	–	9,644
LOAN – Talbot House Association, Belguim re Talbot House, Poperinge	39,533	39,533
CURRENT ASSETS		
Stocks	220,603	266,585
Sundry Debtors and Payments in Advance	350,535	192,641
Bank Deposit	264,583	195,690
Building Society and National Savings Bank Deposits	2,000	2,000
Cash at Bank and in Hand	148,021	155,049
Cash in Transit	–	221
	985,742	812,186
LESS: CURRENT LIABILITIES		
Bank Overdraft (Secured)	163,427	–
Sundry Creditors and Accruals	214,849	128,201
Current Account with Toc H 1964 Trust – Alison House	241	12,103
Loans from Branches and Members (Unsecured)	103,545	111,095
Current Provisions and Funds	75,796	65,453
	557,858	316,852
	427,884	495,334
	3,484,979	3,823,351
LESS: DEFERRED LIABILITIES	1,026	1,569
NET ASSETS	£3,483,953	£3,821,782
Represented by:		
DEVELOPMENT FUND	3,361,166	3,691,469
FUNDS HELD FOR SPECIAL PURPOSES	122,787	130,313
	£3,483,953	£3,821,782
Note:		
Development Fund. This fund represents the consolidated financial resources of Toc H with assets and investments valued at original cost less depreciation as appropriate.		
The fund decreased during the year by £330303 as follows:		
Fund at 31 March 1987	3,691,469	
Add: Loss on Realisation of:		
Properties	(3,545)	
Profit on Sale of Investments	144,748	
Exchange Loss Adjustment on Toc H Service Fund	(16,201)	
Legacy Fund Transfer	(25,411)	
	99,591	
Less: Deficit on Income and Expenditure Account for the Year	429,894	330,303
Fund at 31 March 1988		£3,361,166

TOCH SERVICES FUND

INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDED 31 MARCH 1988

	1988	1987
	£	£
INCOME		
Canteens, Shops and Hostellers	1,505,744	1,652,425
Opening Stock	257,678	308,896
Purchases and Shop Expenses	1,000,329	1,067,917
	1,258,007	1,376,813
<i>Less: Closing Stock</i>	220,582	266,564
	1,037,425	1,110,249
Net Income from Clubs	468,319	542,176
<i>Add: Grants from Ministry of Defence:</i>		
- Trading	2,964	52,729
- Rent Reimbursement	585	3,007
Other Income	22,269	3,064
	494,137	600,976
EXPENDITURE		
Salaries and Wages (including Welfare Staff)	387,925	409,496
Rent and Insurance	616	5,289
Heat and Light	16,217	22,551
Printing and Stationery	3,385	3,425
Postage and Telephone	10,920	12,593
Audit Fees	3,750	4,252
General Expenses	11,197	14,774
Travelling and Subsistence	10,455	10,262
Vehicle Expenses	14,929	20,895
Repairs Renewals and Equipment	4,170	5,728
Capital Expenditure: Vehicles and Equipment	29,357	39,370
Projects	3,157	2,848
(Profit)/Loss on Exchange	(1,941)	49,493
	494,137	600,976
Excess of Income over Expenditure for the Year	—	—
BALANCE SHEET – 31 MARCH 1988		
Stock	220,582	266,564
Debtors and Payments in Advance	7,898	7,976
Cash at Bankers and in Hand	412,466	283,756
<i>Less: Creditors</i>	(171,124)	(72,273)
TOTAL NET ASSETS	<u>469,822</u>	<u>486,023</u>
Represented by:		
TOCH SERVICES FUND		
Balance at 31 March 1987	486,023	408,541
<i>Add: Excess of Income over Expenditure for the Year</i>	—	—
Exchange Rate Adjustment	(16,201)	77,482
Balance at 31 March 1988	<u>469,822</u>	<u>486,023</u>

The accounts for the year ended 31 March 1988 were audited by Kingston Smith, Chartered Accountants, Devonshire House, 146 Bishopsgate, London EC2M 4JX. The foregoing Income and Expenditure Accounts and Balance Sheets are only extracts from the audited financial statements. Full copies of the accounts, including accounting policies and other notes are available to all members on demand. It would be helpful if any questions you may have on the accounts are submitted before Central Council to allow time for a full answer to be prepared.

E. Tunnadine – Honorary Treasurer

A J Le Pere – Financial & Properties Officer

YOUR letters

We reserve the right to edit letters.
Only letters with full name and address
will be considered for publication.

Editorial Office
Front Cover
London NW1 2EE
Babu M22 685

Changing the Charter

The article by the Director in the July issue of *Point 3* highlights the problem faced by all charities when they wish to change their rules. Part of the reason for this situation arises because the Charity Law in this country is primarily based in Acts of Parliament passed nearly 400 years ago, which badly need revising. A few attempts have been made to bring about such revisions but in the main they have only tinkered with the problem.

Although I freely acknowledge that any alteration to our Charter and/or bye-laws would be time consuming and expensive it does concern me that this excuse is invariably used to maintain the status quo. The Family Tree (page 7, July issue) reveals the absurdity of a structure continually being used to service a declining number of members. This has led to a severe shortage of people available to serve on committees and furthermore, in my opinion, has contributed in some measure to the breakdown in health of many of our staff.

Perestroika is needed in Toc H as well as other places!!

John R Morgan
Middlesex

What's in a Word?

It is Ms. Toward, and not I as she so stridently claims, who has missed the point. She clearly regards the well understood words 'deaf' and 'blind' as 'inappropriate and discriminatory labels', and has persuaded herself that the 'attitudinal constraints' which she believes their use implies can be avoided by substituting new-minted expressions like 'visually handicapped'. Changing the word which describes the condition cannot alter the condition it describes. This was the first point of my earlier letter. My second, to which she similarly gives no consideration at all, was that she and people who think as she does should ask themselves why they find the proscribed words offensive, when it is really the attitude they misguidedly attribute to their use which should be addressed.

Peter Goozee
Middleton Stoney

Toc H and Christianity

As a member of Toc H for 50 years (I was on the staff before the war) I have been very concerned about the correspondence on the subject of Toc H and Christianity. If Toc H is not a Christian society it loses its whole *raison d'être*. It has always welcomed all those in fellowship who are prepared to join, knowing that it is a Christian society. It believes 'By their works shall ye know them'. I was delighted to read Ken Prideaux-Brune's statement that ideally a parson and a layman should work together as a team (*Point 3*, July). In the 20's this ideal was largely achieved.

Revd Kenneth Oliver
Pulborough

On reading the July issue of *Point 3*, I was particularly drawn to the letter from the Rt. Rev. Cuthbert Bardsley. My guess is that there are a number of members who share the concern expressed by him, with particular reference to his comments in his last para. concerning the increasingly weak links with the Christian faith.

In the Main Resolution, members are pledged, *inter alia*, to 'listen now and always to the voice of God...'. I wonder how many of us take the pledge seriously and devote a disciplined time to this end. As a matter of interest I cannot recall ever hearing any talk given by a leader on this subject, nor do I recall during my long membership, reading an article on it. And yet, when one stops to think about it, it is vitally important to the health of the movement — to fail to do so is on a par with going into battle without any battle orders!

It occurs to me that we could well profit by arranging a quiet weekend devoted to this undertaking of 'listening to God'. To consider prayerfully, for example: the importance of listening to God; the ways in which God speaks to us today; the conditions that will enable us to hear His voice and how we recognise His voice as authentic; and finally the impact on our lives as individuals and as a movement of such a discipline.

Don Lockhart
Berkhamsted

I wholly agree with Ann Crouch's letter (July *Point 3*). What is the great importance of a person's religious belief, provided that he/she is doing good works for others? However I do feel that members of staff must believe in the Four Points of the Compass so as to know where they are going and make better leaders for those who follow. If we start arguing about whether a person should be a Christian before being a member, then Toc H is losing its way. One doesn't have to be a Christian to believe in the Four Points. I have been a member of Toc H since 1975 and only now are my beliefs being questioned as I am standing for Central Council. I, like Ann, had no real religious convictions when I first joined; through Toc H I have found my beliefs. I do believe in the works and teachings of Christ but I do not believe in the Church. I am a humanitarian first and a Christian second. Think on; could Jesus Christ himself have been a member, when in fact he wasn't a "Christian"?

Steve Walker
Newbury

Tumutumu

It was a delight to read the vivid description of life today in Tumutumu Hospital (*Point 3*, July), having had a close connection with it in the 30's. Amongst the first few members of the Toc H LWH branch in Edinburgh was a certain Margaret Sutherland, a nursing sister, who was sent out by the Church of Scotland to be Matron and Nursing Tutor in the hospital at Tumutumu. Africa became her great love. She drew great strength and renewal from the occasional days of rest in Nairobi where she had friends in the Toc H LWH branch there, who adopted the hospital as its main 'job', making and collecting gifts for those suffering from leprosy and for the other long stay patients. After several exhausting years Margaret's health gave out and she was invalided home. She later returned to work in Edinburgh. She died a year ago, but one of her greatest friends of her Nairobi days, Dorothy Harris, now lives in Sittingbourne and is still a Toc H member.

Frances Beeton
Edinburgh

Advertising Clairvoyants

I wonder how many people read the advertisements inside the back cover of *Point 3* and of those, how many feel as distressed as I do that the August issue included one advertising the services of a clairvoyant? I am absolutely convinced that we should encourage people of all faiths and of none to take part in Toc H activities, but equally convinced that as a movement we should take to heart the fourth point of the Compass, which is printed inside the front cover of the same magazine: 'to test the Christian way by trying it'. How can an organisation with a Christian background advertise clairvoyancy, which according to our teaching is anti-Christian?

Jean Fielding
Sheffield

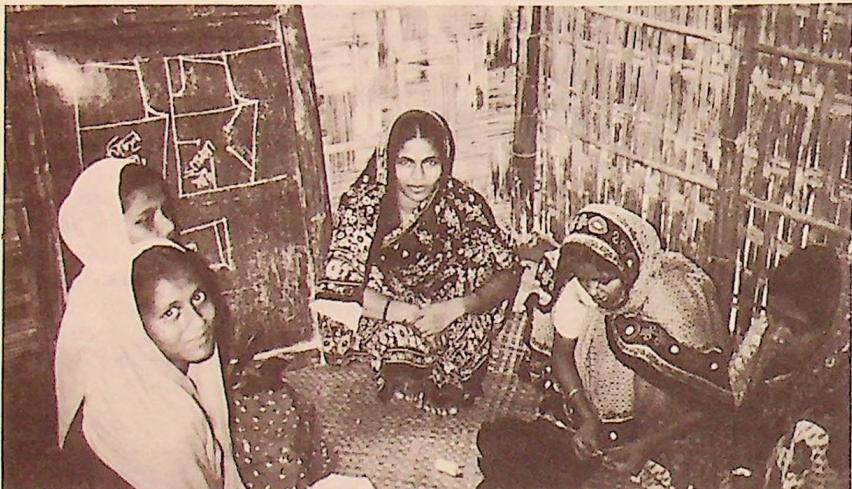
Since the advertisement in question was placed by a member of Toc H, we assumed that she finds no contradiction between clairvoyancy and the principles of Toc H, including its Christian basis.

Ed

Bangladesh

Education has always been a major element in the Khasdobir project in Bangladesh, which Toc H supports. Now Shoppon, who has been co-ordinating the project since Peter East left Bangladesh at the end of March, reports the introduction of adult literacy classes. Over the last three years about 1,200 children have gone on from Schools Under the Sky into the government primary school. They are children of rickshaw drivers and tea garden workers and without these informal schools they would have had no chance of an education. Three of the Schools Under the Sky are on tea estates where education

provision has always been totally inadequate. Literacy classes for adults on two of these estates are now being introduced, in an attempt to combat the lack of confidence and sense of powerlessness felt by most of the tea workers. The sewing workshop launched by the project has brought new life to ten poor widows. The workshop members, now fully trained, make clothes for sale locally. Shoppon reports encouraging demand for their products as gifts on the occasion of the Eid Festival which marks the end of Ramadan, the Muslim month of fasting.



Women in the sewing workshop at Khasdobir.

Australia

In the May '87 issue of *Point 3*, Roy and Margaret Nieper, members of Brisbane Branch, offered help and hospitality to anyone visiting their city for Expo '88. Joyce Green, former Assistant General Secretary, took up their offer and stayed with them during a month long tour of Australia earlier this summer.

Before leaving England, I had been given the names and addresses of several people to contact. One of the first I visited was Lyn Earls, a former member of the Australia Women's Association staff, who also served on the staff of BAOR. I also had a telephone conversation with Ray Geise, a former ADC to Tubby Clayton and now a master at St Paul's School, Brisbane, where the senior students have formed a Toc H group. Brisbane Branch rooms are currently being restored after a fire. Part of the property on the site is used by the Sunshine Welfare and

Remedial Association, an interesting project consisting of a day centre which offers workshops and activities for people with multiple handicaps. SWARA is supported by the Toc H branch.

Whilst I was in Victoria, it was a pleasure to meet some of the Mitcham members who were busy assembling emergency alarm units. These are in regular demand and the office 'phone was buzzing with enquiries. I attended a branch meeting at which we talked about the movement, covering the same issues that we discuss in the UK: how to bring in new members; how to achieve good publicity.

I found Australia to be a very happy country as it celebrated its 200th birthday; everybody made me extremely welcome, ready to talk about and show off their country.

For 20 years, Wellington Branch (New Zealand) has been involved with activities at the Kimberley Hospital, Levin, where 700 intellectually handicapped patients are housed in small separate wards. Unfortunately, despite dedicated medical and nursing care, few will ever leave, yet one is always impressed by the cheerfulness of the patients. The State provides much but cannot give the personal touch nor the extra comforts which bring cheer to the recipients.

Toc H Wellington has given long and constant support by presenting gifts to the patients at Christmas and by purchasing large quantities of knitting wool, which members convert into rugs, bonnets etc. One member, Evelyn Dunn, has produced over 1,000 crocheted knee rugs as well as other articles. Her work is of a very high standard, and to make a rug a week over such a period of time is a remarkable feat.

Jack Davies

Retired Anglican Padre, Neville Watkins, recently celebrated 60 years of ordination. Though now living in Eastbourne New Zealand, his first curacy was in Leeds and he was ordained in Ripon Cathedral. At one time he was the padre of Leeds Toc H Branch and later he served as Dominion Padre to Toc H New Zealand.

Paris

Whilst we make no claim to being the oldest, or even one of the oldest branches of Toc H, we are happy and proud to announce that the Paris Branch reached its 50th year in 1987. We marked the event with a celebratory lunch at a typical French restaurant. There was lots of talk of days gone by and many plans for the future.

Our records do not, unfortunately, furnish us with many details of our origins, but we do know that a small unit was formed in 1932 which by 1935 had grown substantially, since there was a large number of ex-servicemen living in Paris at that time. This unit was all male, and remained so until about 1936/7, when ladies were invited to join them. The work of the ladies was to complement that of the men and to assist in visiting and social activities. This then was the beginning of the ladies' section — records show that it existed in 1937 and it is this date that we have adopted as our official birthday. During the Second World War most of the members were dispersed throughout France and elsewhere. Some were taken in by French families in order to avoid internment and some of them were able to

branch news

Bletchley Branch recently suffered a major setback when their meeting hut was burnt down by arsonists. The hut had been used by Toc H since the 1950s and contained various equipment collected by the branch over the years. Nevertheless, the members are determined to carry on. The Methodist Church, which leased the hut free of charge, has promised to rebuild the premises and various fund-raising events are being organised to replace the lost equipment. A jumble sale which was held soon after the fire raised an impressive £126.00. We wish the Bletchley Branch well with their efforts and hope they will soon have the hut restored.

In April, Barkingside Branch organised an exhibition of physical and domestic aids, which was held over two days in the Ilford Town Hall. The exhibition was masterminded by Jim Curran, whose wife is disabled. The couple were struck by the fact that although there are catalogues of disabled aids, these aren't really enough and more should be done. Therefore, handicapped people from the Borough of Redbridge and surrounding districts were invited to go to the exhibition and try out the gadgets and equipment on offer: everything from one-handed shoe lace fasteners to a bath with a built-in lift seat!

give valuable assistance to the Resistance Movement. Others were incarcerated in camps throughout France. In spite of all the difficulties, the spirit of Toc H lived on — so much so, indeed, that in one camp the Ceremony of Light was maintained even though there was no lamp available!

In October 1945, five members of the pre-war group got together with the intention of reviving activities, and in April 1946 a Chairman (Bernice Lynch) was elected and monthly meetings were started. Full branch status was accorded in 1949 and the lamp, "Given by the Rev. Canon Dart in March 1936, first lighted on 27 June 1936" and hidden during the war, was once again brought back to its honoured place and used. The male section of the branch never functioned again after the war, and so the ladies carried on alone then as now, in social work and giving Christian witness, thus carrying on the aims of the original group. Our work, in the main, lies in visiting the sick, elderly and often lonely men and women in the Paris area. We maintain a Senior Citizen group, arranging monthly tea parties, in which we are greatly assisted by a number



Redbridge Mayor Councillor Graham Barratt



One of the visitors to the exhibition tries out a specially adapted bath.

of other social groups which provide food and entertainment as well as serving the teas, for which we are very grateful. A Christmas Party with entertainment and gifts is organised each year, as well as coach outings during the summer. Of course fundraising efforts have to be organised to pay the costs of these activities, which take various forms and provide pleasure to all concerned as well as raising money.

The branch is small and many of the members are themselves senior citizens, but still more work goes on, bringing we trust a little comfort, pleasure and friendship to many of the elderly of our city where, as everywhere, loneliness and even hardship are often to be found. We who try to maintain the aims of Toc H and continue the work begun 50 years ago, pay tribute to "all who went before" and trust that new members will continue to come forward to help, and so keep the lamp ever burning brightly in this part of the world.

Doris Leck
Chairman, Paris Branch

points ◀◀◀◀◀

Newsome Branch held its annual outing for the housebound in July. Sixty elderly and infirm people enjoyed an afternoon coach drive, followed by tea and a concert in the evening. The occasion was made extra special by the presence of the Mayor of Kilkles and his Lady.

Ramsgate Branch recently celebrated its 50th birthday with a rededication service. In June, the branch ran a very successful Garden Fete which raised over £240. The money went to the Thanet Boys' Camp and cancer relief Macmillan Nurses.

Swindon & Chippenham Districts took a group of handicapped children on a day trip to Clevedon in Avon. This is the twelfth year that the two districts have organised this event, with the help of Toc H members and friends in Clevedon and Nailsea who provide the refreshments.

The Haywain District Project Group took part in a sponsored walk in June, along with three residents from Hamilton Lodge, a home for mentally handicapped people. The team raised £300 towards a project which took eight of the more severely handicapped residents of the Lodge to Mundesley.

Stowmarket Branch was recently asked to do a window at a flower festival in Stowmarket Parish Church. They chose to use orange lilies and placed their lit Toc H lamp in the centre of the display, which attracted many people.

Bracknell and Binfield Branch presented £200 to the Association for Spina Bifida and Hydrocephalus, after two years of fund-raising work. Their achievement is made especially notable by the fact that the branch has just five active members, who were also collecting for other charities during that time.

Herne Bay and Strode Park Branch held a family day in May at the Strode Park Foundation for physically disabled people. Some of the residents there are also members of the branch.

Twydall Branch held a lunch party for 40 senior citizens in June.

Anstey Branch recently held its annual outing for the elderly. 230 residents from Anstey were taken for a car ride through Charnwood Forest, followed by tea at a local community college. This year's outing marked the event's diamond jubilee.

9⁵date

new members

The following new members were registered during July/August:

Stephen Bach (Central Branch)
Mrs E G Bounds, Mrs Annette R Peake (Leominster J)
Mrs Marion B Crofts (Margate W)
Ivor O Fitzpatrick (Middlesbrough J)
Terence Mart (Prestatyn & District J)
Mrs Mary Jones (Rhyl J)
Mrs Sylvia Gee (Strode Park & Herne J)
Mrs M E Rosier (Tunbridge Wells W)
Reginald Normandale (Wellingborough M)
George Thomas (Winsford J)

Welcome to 11 new members.

welcome

to Gary Gummer and Julia Norman, the two new Project Development Officers who are teaming up with Mick Tierney and Norah Anderson. Julia began working in the North during August, whilst Gary started in the South at the beginning of September.

farewell

to Philip Jones, HQ's Financial Administrator, who has gone to teach banking in Zambia.

to Jeffrey Grey, one of the Webb House staff, who left at the end of September.

to Bill Elliott, the Assistant Warden at Toc H Services Club BAOR, who also left at the end of last month.

The recent retirement of Basil Jones, the North Wales and North West Regional Honorary Padre, brought to an end an association that spans some 40 years. During that time, Basil has preached at many Festival Services, given talks to branch and district gatherings over a very wide area. He will always be remembered for the humour he brought into almost every situation, but most especially for his deep commitment to the Toc H method of fellowship in the spreading of the 'Good News'. His many friends express their grateful thanks and hope that Basil and his wife Janet will enjoy a long and happy retirement.

Cyril Carrier
Chairman, North West Region

obituaries

We regret to announce the death of the following members:

In November 1987

Arthur H Atkins
(North London District)

In May 1988

Albert Edmondson
(Leeds & Craven District)

In June

Eva Marsden (Broadwater)

In July

Ron H Bampton (Inner London District)
Alex Cumming (Tavistock)
Cyril J Errington (Stockport District)
Edward J Gaston (Ashby)
Emlyn Hughes (Wrexham)
Ernest F Kelly (Codsall)
R Gordon Kirby (Syston)
D Richard Lloyd (Welshpool)
T F 'Tom' Madgett
(Whetstone & Finchley)
Oscar L F Wade (Cheltenham)
Kenneth A Walls (St Annes)
W Frank Youell (Cromer)

In August

Charles E Knowles (Wellingborough)
George A W Peters (Felpham)

Not previously recorded:

Herbert R Faulkner (Nottingham City)

thank you



At the end of July, Eileen Cullen retired from her post as PA to the General Secretary, after 14 years of working at Headquarters. She is pictured here with her husband Dan, holding a bouquet of flowers presented by her friends and colleagues.

Last October, Gorleston Joint Branch lost its oldest member, Leonard (Pop) Baldwin aged 98 and a half years. For many years, 'Pop' had been a friend of St George's Church, Ypres, which he had visited on many occasions. His family recently attended a service at the Church, during which a brass plaque was dedicated to 'Pop'. We are extremely proud to have this news of a singular honour bestowed upon one of our members.

CAB

Members of Anstey Women's Branch have been saddened by the death of Adah Johnstone. She was a very good friend to all and was always willing to help in any way possible. She will be remembered with love and affection and will be sadly missed.

JS

John Palmer belonged to Bedford where his family had long associations with Bunyan's Church. He was ordained as a congregational minister and went to Whitehaven where he met Toc H. In 1933, he joined the staff as West Midlands Area Padre, based in Birmingham. He shared with Tubby a love of 'Pilgrims Progress' and the final words of Mr Valient for Truth were part of the funeral service in Bunyan's Church.

CS

New Addington Branch reports the death of Gus Tovey. Gus held several offices and was a founder member of the Lamplighters - the Toc H inspired entertainment group. He worked very hard in the branch and was much loved by us all. His steady influence and wisdom will be missed by everyone.

CS

Gordon Chadbourn, a member of Alfreton Men's Branch suddenly passed away at the age of 65. He had been chairman of the branch for 10 years and a member for over 15. Due to World War II experience, he lived his life on the premise that every day was a bonus, a gift from God and life was for living to the full. His optimism and unfailing good humour, despite many difficulties, made him a perfect example of 'High-Hearted Happiness'.

JWB

Eastbourne Branch reports the loss of one of its oldest and most colourful members, Wally (Walter) Hawes. Always active in branch activities, he became even better known in recent years and he raised thousands of pounds annually for charity, resplendent in his homemade 'Toc H Toastmaster's outfit' and grey topper . . . a regular sight in the town centre. His abiding interests were Toc H and the Church. He will be very sadly missed.

DW

We give thanks for the life of the Rev Jim Green who died in May after a short illness. Jim joined the staff in 1951, having been a chaplain to the Forces and vicar of a parish. He was appointed padre of Mark II and later served as padre at Gladstone House, Liverpool and as East London Area Padre. He left us in 1963 to become chaplain to Port Sudan. A quiet man who did much without making a song about it, he will be remembered by many.

CS

Cyril Stedman was a member of Oswestry Branch for 18 years. A keen and enthusiastic member, he preserved his integrity to the end. He was a valued treasurer and a pillar of the Offa's Dyke district.

McGP

Conwy Branch has been saddened by the death of Jonathan Parry. Jonathan held several offices at branch, district and area level, and was on the management committee at Port Penrhyn when it was first opened. He will be particularly remembered by hundreds of underprivileged children who were shown around Conwy Castle by him during their visits to the Rhyl Toc H Centre.

AB

book review

Behind the Labels

Skallagrigg

William Horwood

Viking (hardback) £11.95

Penguin (paperback) £4.50

Those who have read *Duncton Wood* will know that William Horwood can write a sensitive and moving story. Those who have read *The Stonor Eagles* will know that he can write with power and pathos. Both these previous books display his creativity and eye for detail. His most recent book, *Skallagrigg*, reveals a writer of mystery and deep understanding.

The principal character, the Skallagrigg himself, is not revealed until the end, but he is present throughout as an enigmatic, ever-present image of spiritual power and myth. But the story is not 'up in the clouds'. It is a heart-rending, passionate and frustrating revelation of physical disability. The girl who searches for the Skallagrigg suffers from cerebral palsy, and the story reveals the reality and truth of the person beneath the uncontrolled limbs and impossible-to-understand speech. Throughout the book we are confronted with the prejudice with which we, as a society, treat anyone who is 'different' and particularly we are confronted with the inhumane way we treat those with physical disability. From the asylums of the 19th century with their sadistic and powerful nurses to the so-called enlightened treatment of the 1980s we are challenged about our assumptions by real personalities struggling through imperfect bodies.

I found it a powerful and deeply moving story, but most of all I found it a personal challenge to the way I treat other people. In Toc H we are concerned to 'get behind the labels'. This book should be essential reading for anyone who is truly attempting that task.

Alan Johnson

■ Alan Johnson is a member of the National Chaplaincy Team.

Broadwater Branch members were very saddened by the death of Eva Marsden. Until her death she had been our treasurer for a number of years. We could always rely on her where our finances were concerned and she was always a great help to our branch. Eva was a very sincere Toc H member and had been in London before coming to Worthing. She was well thought of and loved by us all and her support and presence will be greatly missed.

DW

We give thanks for their lives.



Prideaux House

The Community and Fellowship of Friends Anonymous Service

Prideaux House is not a hotel, nor a boarding house, nor a hostel. It is the home of a community of people who have found their faith in God very real and relevant.

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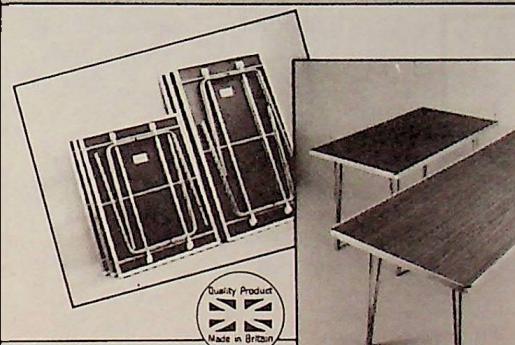
Each bedroom has a very high standard of furnishing with own wash-basin. There are good shower facilities, lounges, TV Room, small garden and the Community Chapel. Wholesome cooking is the norm. Sadly, accommodation is not suitable for children, smokers and persons on specific orthodox diets.

For further information contact:

The Rev Gualter R de Mello, Prideaux House, Ecumenical Interfaith Centre, 10 Church Crescent, London, E9 7DL. Telephone: 01 986 2233.

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small ads

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International clairvoyant and experienced healer. Postal readings available for £6.00. Send a SAE, date of birth and a photo (returnable) to: Constance Catchside, 14 Parkside Close, Churchdown, Gloucester GL3 1JR.

Small advertisements must be received (with remittance) five weeks before publication day, which is the 23rd of the preceding month. The charge is 5p a word (minimum 50p) plus VAT, to Point Three Magazine. Rates of display advertisements can be obtained from the Editorial Office, Toc H, 1 Forest Close, Wendover. Telephone: 0296 623911.

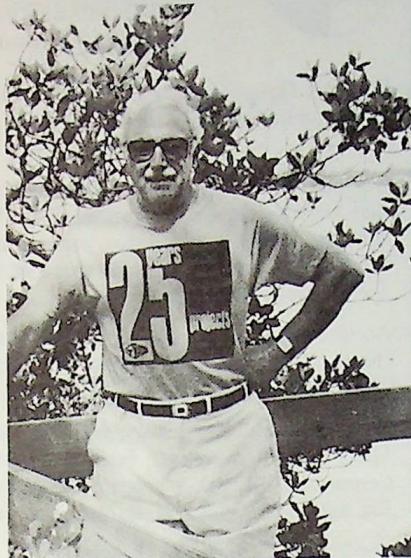
Gift for the price of a card. Our 'Christian Crackers' (60p) 'Advent Thoughts' (£1) and 'Christmas Blessings' (35p) make lasting gifts. Send to: Norheimsund Books and Cards, 1 Whitney Road, Burton Latimer, Kettering Northants NN15 5SL

Raise funds quickly, easily. Superb ball-pens, combs, key fobs, diaries, etc gold stamped to your requirements. Details: Northern Novelties, Bradford BD3 8BT.

THE 1988 COMPETITION



Vicky Mitchell and an Australian gum tree! . . . After 10 months in Perth in Western Australia, Vicky is travelling home via the Eastern states, New Zealand and New York.



In 1981, Max Reading retired to the Gulf of Mexico and is seen here at his home in Florida. He wrote to tell us about his experience with Toc H. As a teenage boy, Max was separated from his parents at the outbreak of World War II, when he was sent to England to escape Nazi Germany. There he settled in Mark IX, Bristol, and later moved to Mark VI in Birmingham. He was, however, classed as a 'friendly enemy alien' and in due course found himself interned in a POW Camp, where he suffered much bullying at the hands of fellow inmates. Max writes: 'After two miserable months, I was released due to the persistence of Rev Ken Bloxham, the Padre of Mark VI, whose friendship and effort on my behalf will never be forgotten.' He went on to serve in the Royal Armoured Corps and was decorated for gallantry. When on leave, he always returned to Mark VI, which to him represented home.



Connie Tate donned her 25 Years of Projects T-shirt whilst on a recent holiday to Tashkent in Central Asia.



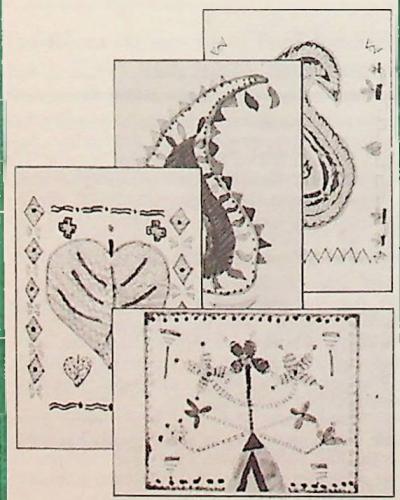
Staff member John Dickson wore his T-shirt in the rain on a mountain called Quinag in Sutherland. He admits its not as impressive as Mt Everest (Point 3, August) but says 'it's not so bad for an old member of staff!'

NEW POSTCARDS

Sets of beautiful postcards in full colour. From drawings by children at Harry Gosling Junior School, London E1, inspired by an exhibition of weaving from Bangladesh. Set of 4 different designs: £1 (inc p & p.) Proceeds will be divided between the Toc H project in Bangladesh and the Basement Arts Project in London.

Order from:

Toc H HQ, 1 Forest Close, Wendover, Aylesbury, Bucks HP22 6BT.



CAROL APPEAL

This month the Chest, Heart and Stroke Association are launching a National Carol Appeal. The aim is to raise funds for research, rehabilitation, prevention and health education, conferences and advisory and welfare services. CHSA is offering to all groups who would like to take part, a 'Carol Appeal Pack' consisting of six carol sheets, a collecting box, and guidelines/suggestions on where and how they can organise their carol singing to make a happy and successful event for all concerned and at the same time raise money for this worthwhile cause. For further information, please write to:

The CHSA, Tavistock House North, Tavistock Square, London WC1H 9JE.

TRANSPORT for those with disabilities

Carelink is a new bus especially designed to help disabled people get around London. Each bus has a lift and can accommodate wheelchairs. For a leaflet containing more details and a timetable, please write to: LRT Unit for Disabled Passengers, 55 Broadway, London SW1H 0BD. British Rail has recently published a leaflet entitled 'British Rail and Disabled Travellers', which gives information about facilities, services and fares. They are available from any BR station.